

TAITTIRIYA UPANISHAD



PRAYERS

OM SAHANA VAVATHU
SAHANAU BHUNAKTU
SAHA VEERYAM KARAVAAVAHAI
TEJAS VINAAVA DHEETA MASTU
MA VIDH VISHAVA HAI
OM SHANTI SHANTI SHANTI HI

May the Lord protect us.

May He make us enjoy our sessions together.

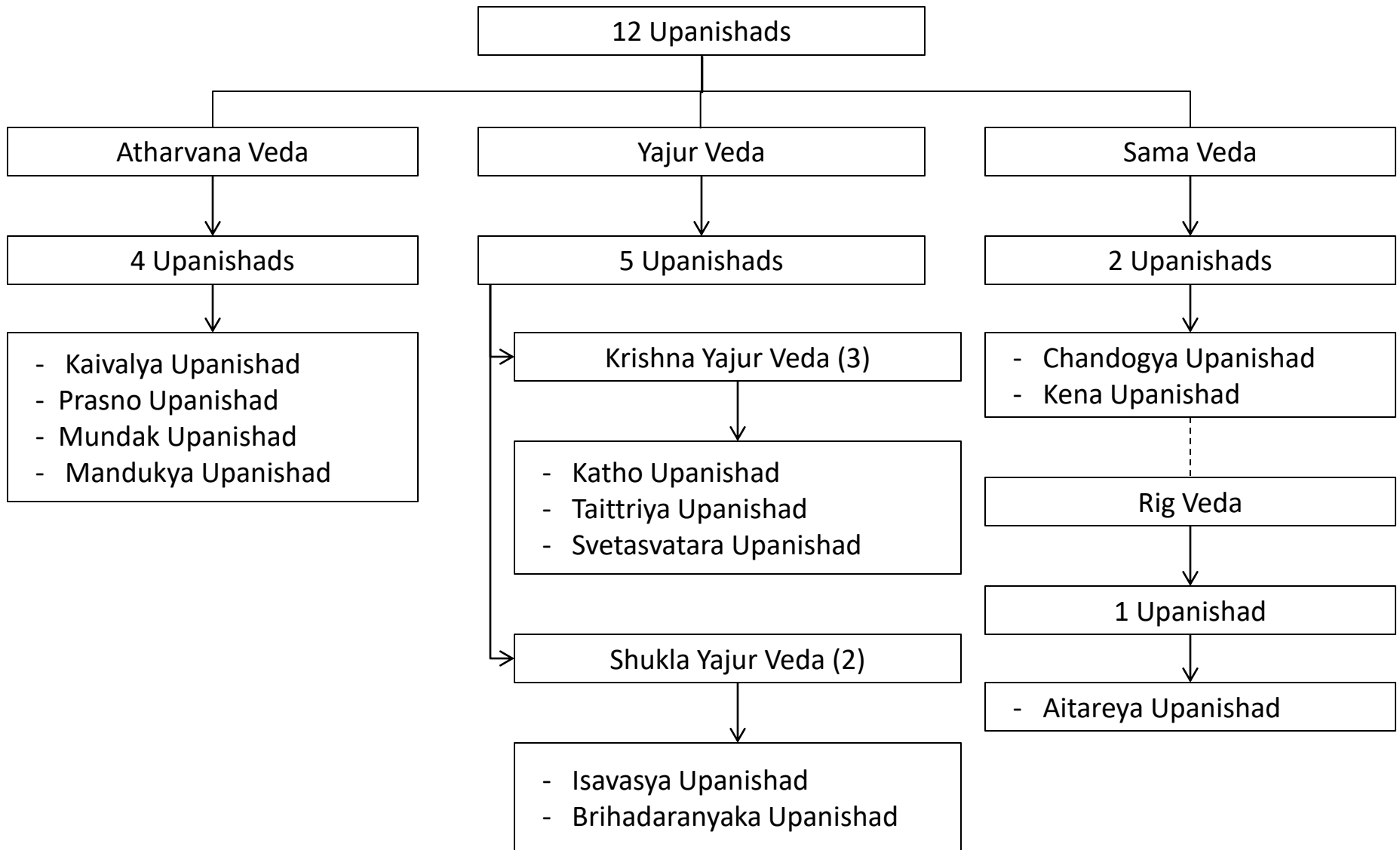
May we both strive together.

May our studies be bright and brilliant.

May there be no misunderstanding between us.

Let there be peace outside and with in.

Om Peace, Peace, Peace.



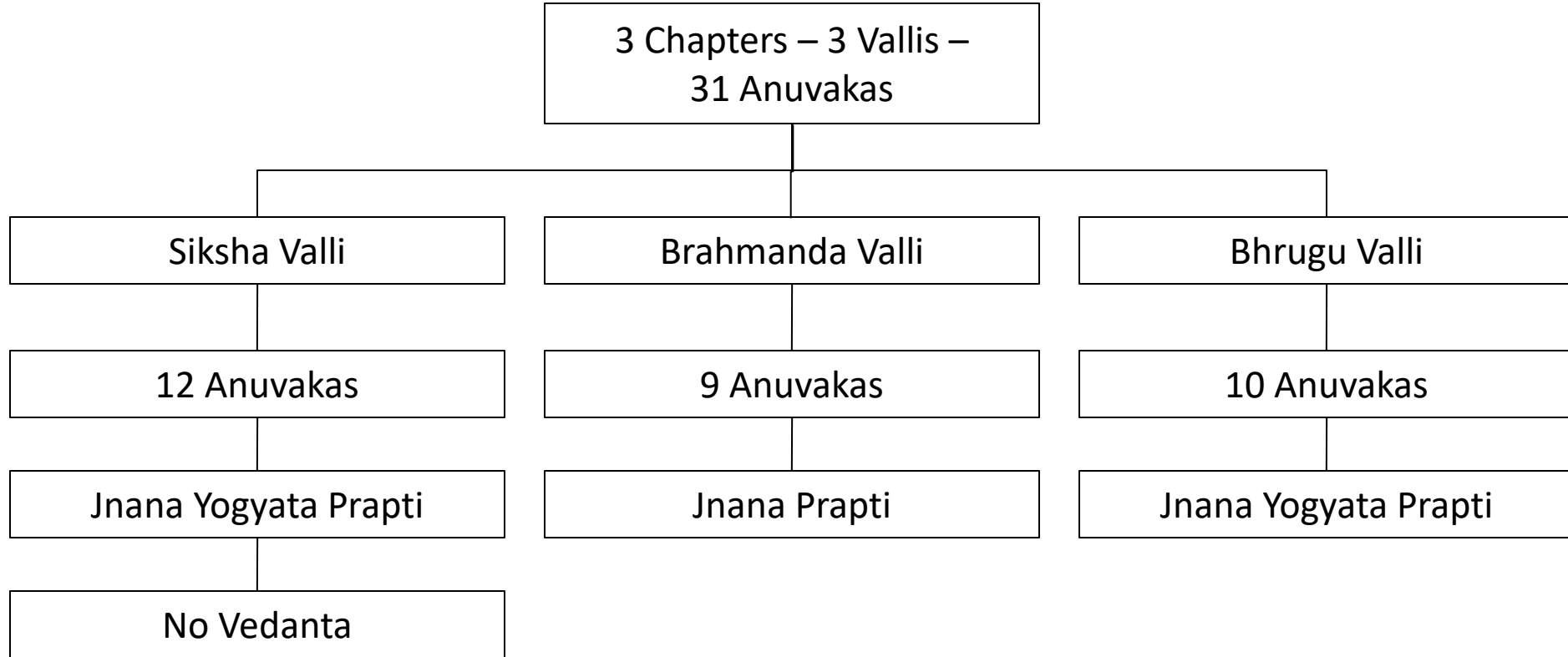
General Information on Upanishads

- 1180 Schools of Upanishads each one with one Upanishad existed.
- 280 unearthed.
- 108 – Accepted as genuine.
- 11 commented by Shankara, Ramanuja, and Madhavacharya.
- **Order :**
 - Isavasya Upanishad
 - Kena Upanishad
 - Katha Upanishad
 - Prasna Upanishad
 - Mundaka Upanishad
 - Mandukya Upanishad
 - Taittiriya Upanishad
 - Aitareya Upanishad
 - Chandogyo Upanishad
 - Brihadaranyaka Upanishad
 - Svetasvatara Upanishad.

- Some don't consider Shankara has written commentary on Svetasvatara Upanishad.
- Shankaras first commentary on Taittiriya Upanishad.
- Quoted 147 times in Brahma Sutra.
- Taittiriya Upanishad explains subjective reality directly and indirectly.

Taittiriya Upanishad

(Prose Form)



Chapter I

Siksha Valli – 12 Anuvakas

5 Topics

(1)

Shanti Patha

- 1st & 12th.
- Support for Pursuit of goal.
- Removal of obstacles.
- Prays to Adhishtana Devatas – Prana, Jnanaindriyas, Karmaindriyas.
- Purva Janma Dosha invisible, fights with invinsible prayer.

(2)

Karma Yoga

3 Disciplines :

- Maha Yagya
- Sadguna Prapti
- Sad Bavana

For :

- Chitta Ekagrata
- Chitta Vishalata

(3)

Upasana

5 Types :

- Samhito
- Vyahruti
- Hiranyagarbha
- Pankhta Brahma
- Omkara

Benefits :

- Physical fitness.
- Mental health (Emotional).
- Intellectual health.

(4)

Homa Sadhana

4 Benefits :

- Dhana Prapti
- Shudhi Prapti
- Jnana Prapti
- Sishya Prapti

(5)

Japa Sadhana

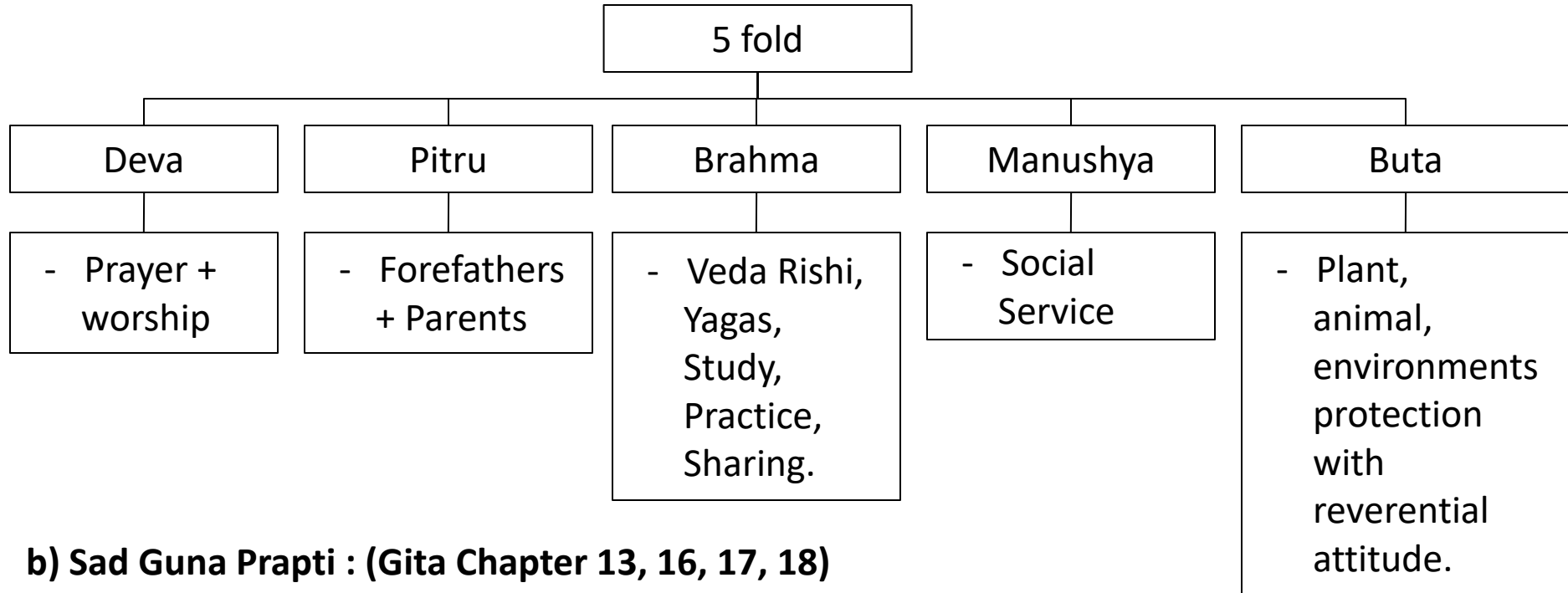
2 Types :

- Vachikam
- Manasam

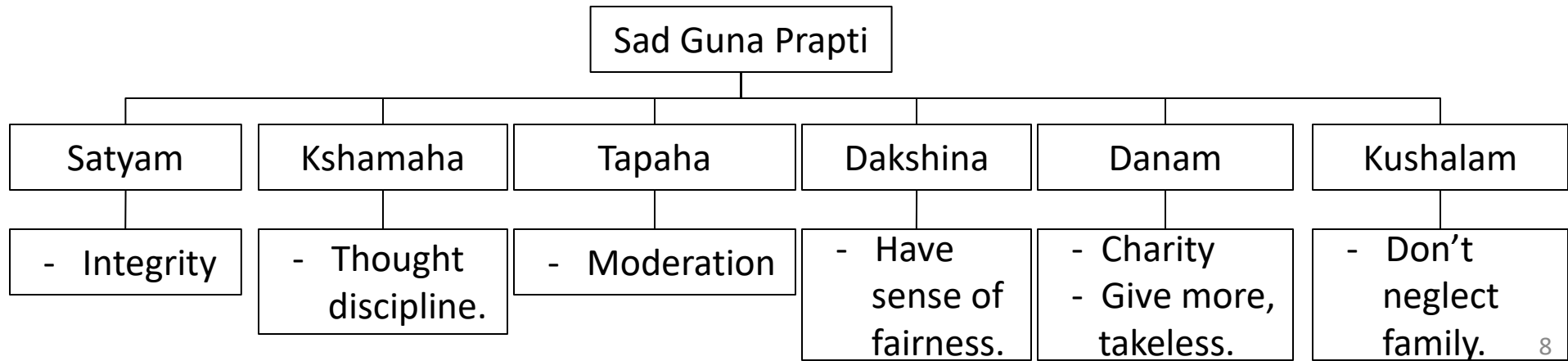
Topic 2 : Karma Yoga

a) Maha Yagya :

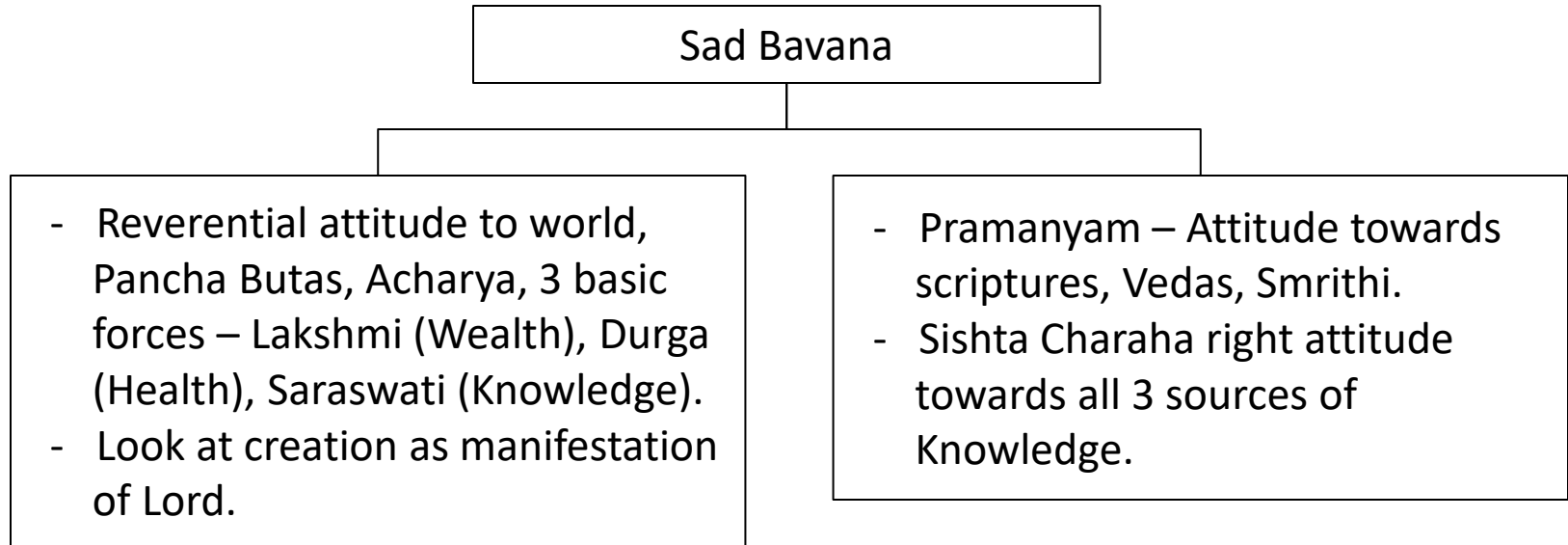
- 5 fold Sattvic spiritual refining exercises.



b) Sad Guna Prapti : (Gita Chapter 13, 16, 17, 18)



c) Sad Bavana :



- Karma Yoga – Gives, refinement, purity, maturity, spiritualisation of mind which values spiritual goal compared to material goal.

Topic 3 : Vedic Upasana

- Now replaced by Puranic Upasana : Rama, Krishna, Devi Upasana.

Benefit :

- Depends on Purpose / Motive – Materialistic / Spiritual in Sankalpa

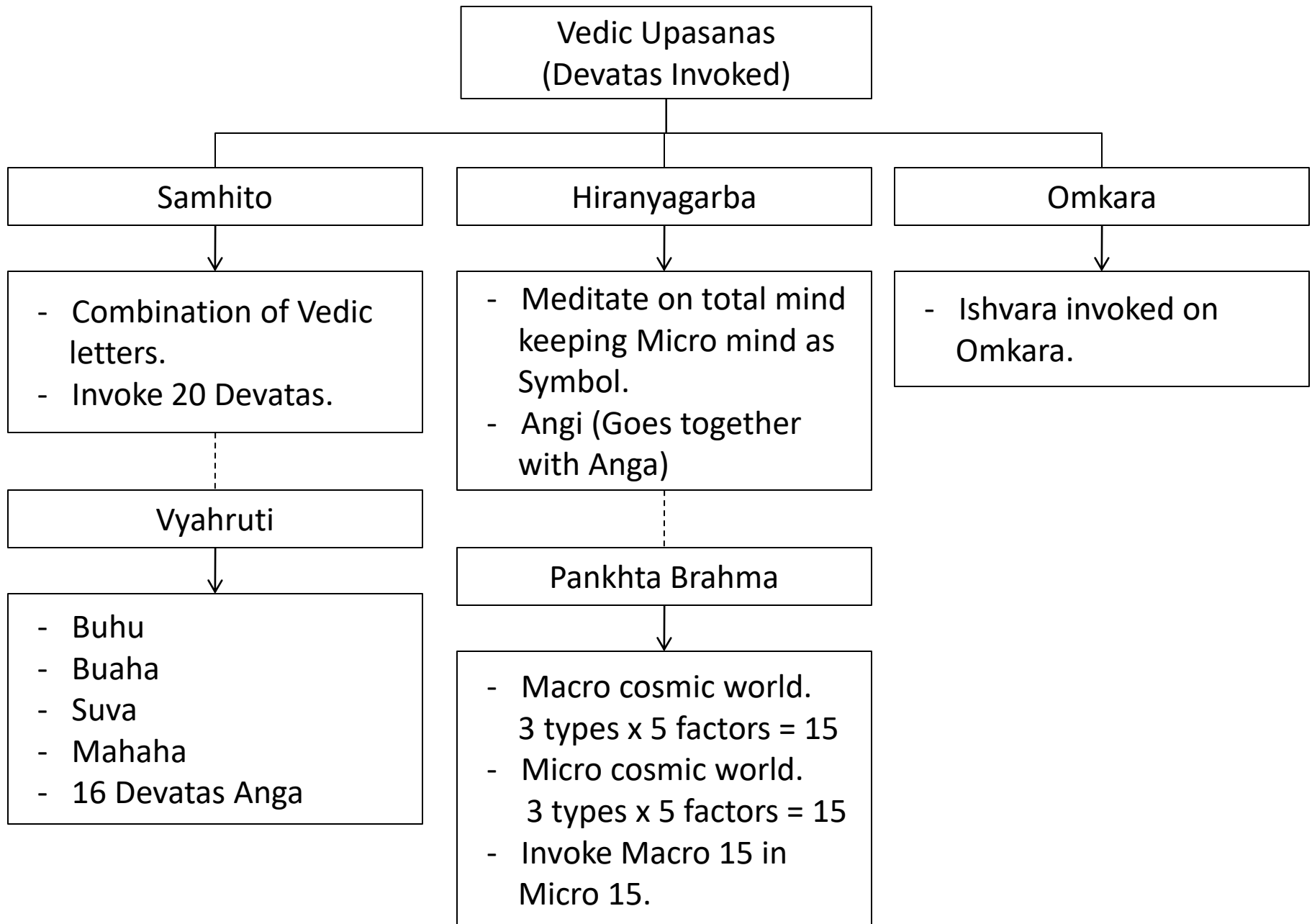


Money, Fame Siddhi



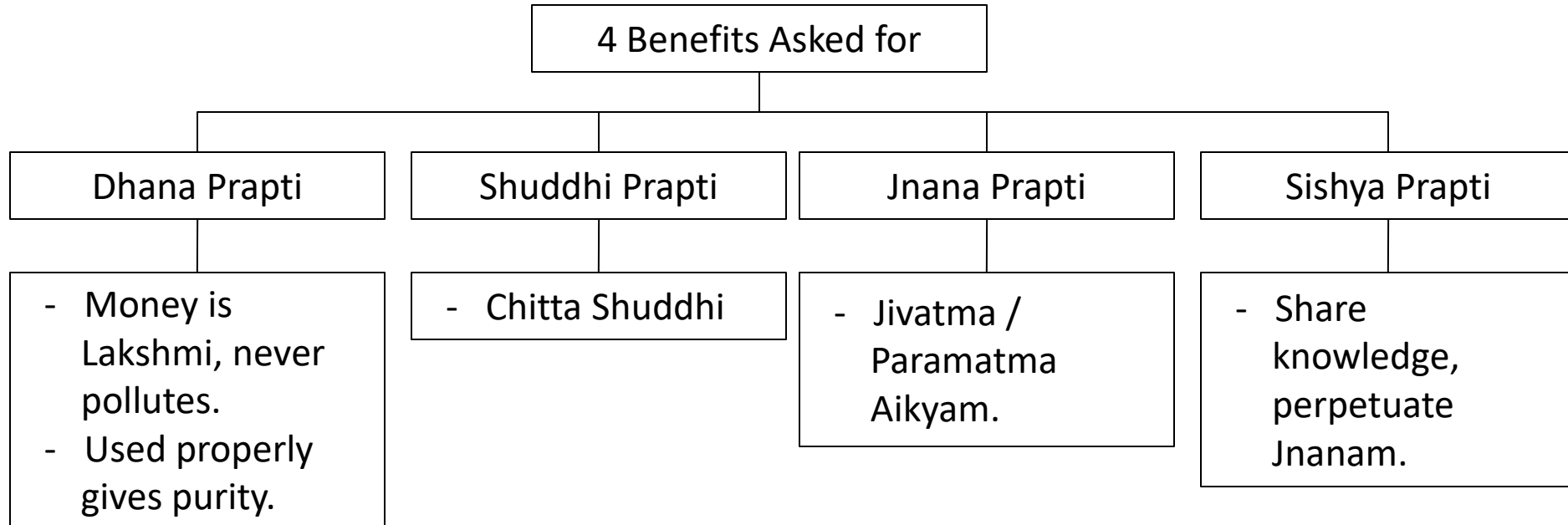
Chitta Ekagratha (Focus)

Chitta Vishalata (Expansion)



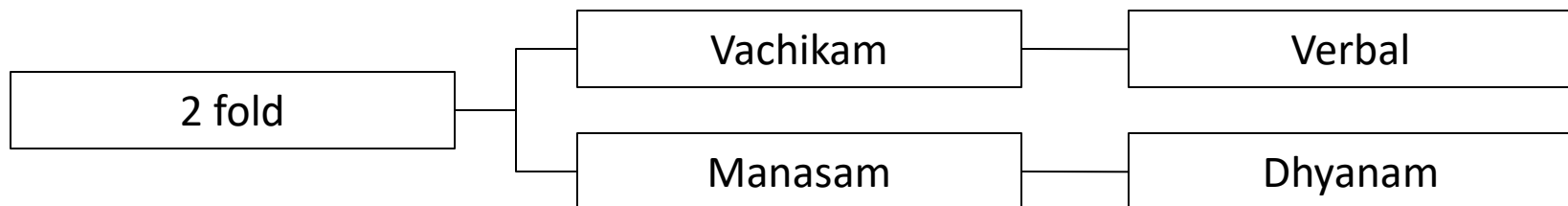
4th Topic :

- Aavahanti – Homa – fire Ritual with oblations.



5th Topic : Japa Sadhaya

- Mantra Aavritti – Repetition of Mantras.
- Repeat once – called Parayanam.
- Repeat more number of times – Japa.



Medha Suktam :

ॐ यश्छन्दसामृषभो विश्वरूपः । छन्दोभ्योऽध्यमृतात्सम्बभूव ।
स मेन्द्रो मेधया स्पृणोतु । अमृतस्य देवधारणो भूयासम् ।
शरीरं मे विचर्षणम् । जिह्वा मे मधुमत्तमा ।
कर्णाभ्यां भूरिविश्रुवम् । ब्रह्मणः कोशोऽसि मेधया पिहितः ।
श्रुतं मे गोपाय । ॐ शान्तिः शान्तिः शान्तिः ॥

Oum yashchandasamrushabho vishvaroopah | chandobhyo adhyamrutathsambabhoova |
sa mendro medhaya sprunotu | amrutasya devadharano bhooyasam |
shareeram me vicharshanam | jihva me madhumattama |
karnabyam bhoorivishruvam | brahmanah kososi medhaya pihitah |
shrutam me gopaya | oum shantih shantih shantih ||

Om, the universal rhythm, that which is the most exalted in all the sacred texts (brahma, sciences) [the superior most pleasure, wish]. For the sake of the vedas it [the Om] emerged simultaneously from the eternal one (brahma). May that superior one deliver (gratify, protect, bestow) me. Oh Lord, may I become the possessor of the eternal nectar (of divine wisdom).

May my body become active (performing, practicing). May my tongue become the sweetest [may it speak pleasant words]. May I hear [wisdom and shastras] abundantly with my ears. You [Om] are the treasure of the brahman, filled (covered, one who knows the deep secrets) with the divine intellect. May the shastras (sacred knowledge) be preserved (protected) in me [or may sacred knowledge be my protection]. May there be peace, peace, peace [within, outside, everywhere].

- Physical fitness – Shariram me vicharshanam.
- Health of Sense organs – Jihva me madhu mattama – Karna.. Buri Vishruvam.
- Emotional health – Samendro medhaya sprunotu.
- Intellectual health.

Japa for Jnana Prapti : Anuvaka 10

अहं वृक्षस्य रेरिवा । कीर्तिः पृष्ठं गिरेरिव ।
ऊर्ध्वपवित्रो वाजिनीव स्वमृतमस्मि ।
द्रविण सवर्चसम् । सुमेध अमृतोक्षितः ।
इति त्रिशङ्कोर्वेदानुवचनम् ॥ १ ॥

aham vrksasya reriva, kirtih prstham gireriva,
urdhvapavitro vajintva svamrtamasmi,
dravinagm savarcasam, sumedha amrtoksitah,
iti trisankorvedanuvacanam || 1 ||

I am the stimulator in the tree of universe. My fame (glory) is high as the peaks of the mountains. High and pure am I like the essence in the sun; I am the power and the wealth, effulgent with intuition. Intelligent, imperishable and undecaying am I – this is the sacred recitation of Trisanku, after he realised the Truth. [I – X – 1]

- Japa produces conditions for knowledge, opportunity for Sravanam, Guru, Shastra Prapti.

Anuvaka 12 :

शं नो मित्रः शं वरुणः । शं नो भवत्वय्यमा ।
शं न इन्द्रो बृहस्पतिः । शं नो विष्णुरुक्रमः ।
नमो ब्रह्मणे । नमस्ते वायो ।
त्वमेव प्रत्यक्षं ब्रह्मासि ।
त्वामेव प्रत्यक्षं ब्रह्मावादिषम् ।
ऋतमवादिषम् । सत्यमवादिषम् । तन्मामावीत् ।
तद्वक्तारमावीत् । आवीन्माम् । आवीद्वक्तारम् ।
ॐ शान्तिः शान्तिः शान्तिः ॥ १ ॥

sam no mitrah sam varunah sam no bhavatvayama,
sam na indro brhasaptih, sam no visnururukramah,
namo brahmane, namaste vayo,
tvameva pratyaksam brahmasi,
tvameva pratyaksam brahmavadisam,
rtamavadisam, satyamavadisam, tanmamavit,
tadvaktaramavit, avinmam, avidvaktaram.
om santih, santih, santih || 1 ||

May the Mitra (Sun) be good to us. May Varuna be good to us. May Aryama be good to us. May Indra and Brhaspati be good to us. May the all-pervading Visnu be good to us. Prostrations to the Brahman. Prostration to thee, O Vayu, Thou, indeed, art the visible Brahman. Thee I have declared the 'right'. Thee I have declared the 'good'. That has protected me. That has protected the teacher. [I – XII – 1]

- Tam me mo vitu.... Expresses gratitude to Lord.

Chapter 2

Brahmanda Valli

9 Anuvakas

Sutra Bhaga (Anuvaka 1)
(Capsule form)

- Brahnavitu Aapnoti param.
- Knower of Brahman attains highest, infinite, moksha.
- **Shankara** : Knower of Brahman becomes one with Brahman.

3 Questions :

- What is definition of Brahman? Brahma Lakshanam.
- What is method of knowing Brahman? Brahma Vedana Prakaraha.
- What is meant by attaining highest? What is para prapti-phalam?

Vritti Bhaga
(Brief Statement)

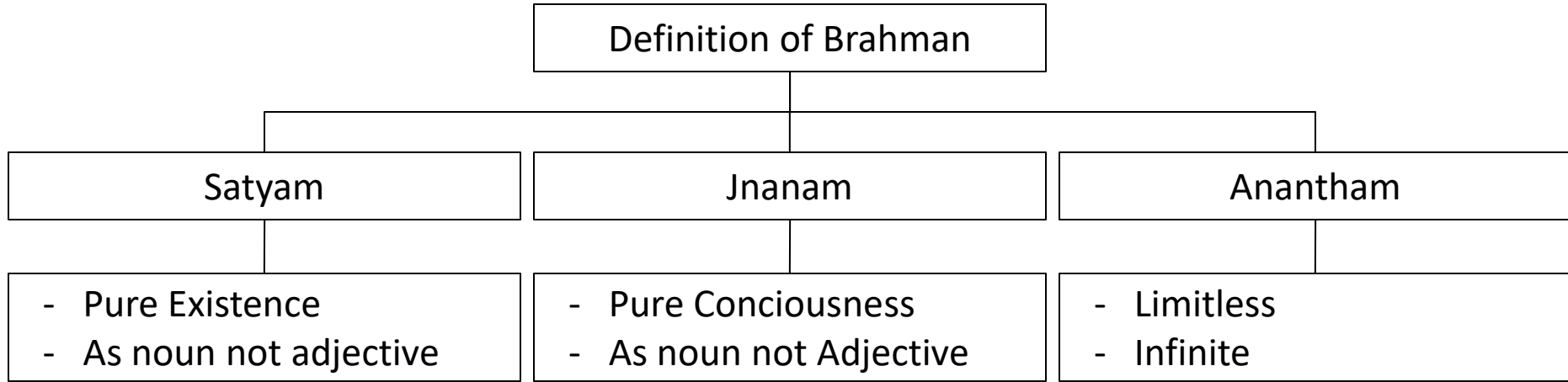
Anuvaka 1 :

- Tadesa bhyukta, satyam jnanamanatam brahma, yo veda nihitam guhayam parame vyoman, so'snute sarvan kaman saha brahmana vipasciteti.

Vyakyana Bhaga
(Elaboration)

Vritti Bhaga :

a) What is Definition of Brahman?



- Limitless existence Conciousness is one entity, one substance called Brahman.

b) What is method of knowing Brahman?

ॐ ब्रह्मविदाप्नोति परम् । तदेषाऽभुक्ता ।
सत्यं ज्ञानमनन्तं ब्रह्म ।
यो वेद निहितं गुहायां परमे व्योमन् ।
सोऽश्नुते सर्वान् कामान्त्सह । ब्रह्मणा विपश्चितेति ॥

Om brahmavidapnoti param, tadesa'bhyukta,
satyam jnanamanatam brahma,
yo veda nihitam guhayam parame vyoman,
so'snute sarvan kaman saha brahmana vipasciteti II 1 II

Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited : Brahman is the Truth, Knowledge and Infinity. He who knows It as existing in the cave of the heart in the transcendent akasa, realises all his desires along with omniscient Brahman. [II – I – 1]

- Brahman has to be understood in ones own Antah Karanam – “Mind – Guha”.

How should one know Brahman?

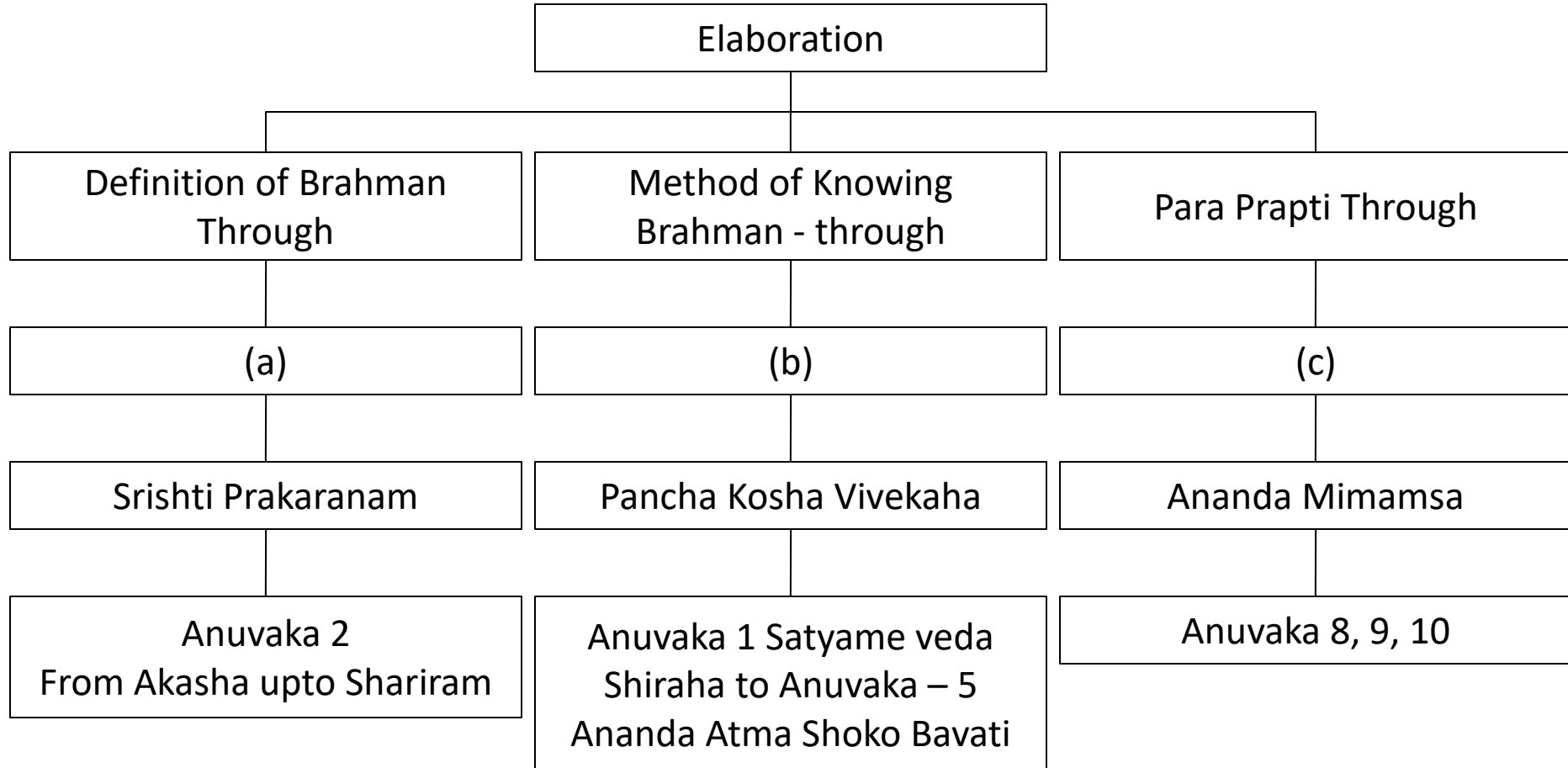
- As witness Consciousness of presence of thoughts and absence of thoughts.
- Vritti – Bava – Abava Sakshi Rupena.
- Brahman also to be known as nondifferent from myself.
- Brahman to be recognised as “I” the witness of presence or absence of thoughts in the mind, as Aham Brahman Asmi.

c) What is Para Prapti?

- Soushnute sarvaan kaaman saha.
- It is the attainment of all pleasures, simultaneous fulfillment of all desires.
- Sarva Kama Prapti = Sarva Ananda Prapti = State of Moksha / Mind = Para Prapti.
- **Enlightenment** : Feel light in mind.

Shoka Nivritti, Bhara Nivritti.

Vakhyana Bhaga :



Anuvaka 2 :

अन्नाद्वै प्रजाः प्रजायन्ते । याः काश्च पृथिवी श्रिताः ।
अथो अन्नेनैव जीवन्ति । अथैनदीप यन्त्यन्ततः ।
अन्न हि भूतानां ज्येष्ठम् । तस्मात् सर्वौषधमुच्यते ।
सर्वं वै तेऽन्नमाप्नुवन्ति । येऽन्नं ब्रह्मोपासते ।
अन्न हि भूतानां ज्येष्ठम् । तस्मात् सर्वौषधमुच्यते ।
अन्नाद् भूतानि जायन्ते । जातान्यन्नेन वर्धन्ते ।
अद्यतेऽत्ति च भूतानि । तस्मादन्नं तदुच्यत इति ॥ १ ॥

annadvai prajah prajayante, yah kasca prthivigmsritah,
atho annenaiva jivanti, athainadapi yantyantatah,
annagmhi bhutanam jyestham, tasmatsarvausadhamucyate,
sarvam vai te'nnamapnuvanti, ye'nnam brahmopasate,
annagm hi bhutanam jyestham, tasmatsarvausadhamucyate,
annadbhutani jayante, jatanyannena vardhante,
adyate'tti ca bhutani, tasmadannam taducyata iti ॥ 1 ॥

All beings that exist on earth are born of food. They, thereafter, live by food; again, they ultimately go back to it and merge to become food, So, verily, food is the eldest of all the creatures. On that ground it is called the medicament for all. Those who meditate on Brahman as food, indeed obtain all food, from food all beings are born, having been born, they grow by (consuming) food. Food is that which is eaten by the beings and also that which in the end eats them; therefore, food is called annam. [II – II – 1]

तस्माद्वा एतस्मादन्नरसमयात् । अन्योऽन्तर
आत्मा प्राणमयः । तेनैष पूर्णः ।
स वा एष पुरुषविध एव ।
तस्य पुरुषविधताम् । अन्वयं पुरुषविधः ।
तस्य प्राण एव शिरः । व्यानो दक्षिणः पक्षः ।
अपान उत्तरः पक्षः । आकाश आत्मा ।
पृथिवी पुच्छं प्रतिष्ठा । तदप्येष श्लोको भवति ॥ २ ॥

tasmadva etasmad-anna-rasamayadanyo'ntara,
atma prana-mayah, tenaisa purnah,
sa va esa purusavidha eva,
tasya purusavidhatamanvayam purusavidhah,
tasya prana eva sirah, vyano daksinah paksah,
apana uttarah paksah, akasa atma,
prthivi pucham pratistha, tadapyesa sloko bhavati ॥ 2 ॥

Other than that (soul) made up of the essence of food there is an inner soul (sheath) made of the prana. With it this is filled. This (Pranamaya) is of the same form as the previous. Its human form is exactly the human form of the former. Of that, prana is the head, vyana is the right side, apana the left side, akasa is the trunk, earth is the tail or the support. About this also there is the following vaidika verse. [II – II – 2]

Anuvaka 3 :

प्राणं देवा अनु प्राणन्ति । मनुष्याः पशवश्च ये ।
प्राणो हि भूतानामायुः । तस्मात् सर्वायुषमुच्यते ।
सर्वमेव त आयुर्यन्ति । ये प्राणं ब्रह्मोपासते ।
प्राणो हि भूतानामायुः । तस्मात् सर्वायुषमुच्यत इति ॥ १ ॥

pranam deva anuprananti, manusyah pasavasca ye,
prano hi bhutanamayuh, tasmatsarvayusamucyate,
sarvameva ta ayuryanti ye pranam brahmopasate,
prano hi bhutanamayuh, tasmatsarvayusamucyata iti ॥ 1 ॥

Through prana, the gods (indriyas) live and so also do men and the animal kingdom. Prana is verily the life of beings. Therefore, it is called the universal life or the life of all. Those who meditate on Brahman as prana come to live the full span of their life. Prana verily is the life of beings. Therefore, it is called universal life or the life of all. [II – III – 1]

तस्यैष एव शरीर आत्मा । यः पूर्वस्य ।
तस्माद्वा एतस्मात् प्राणमयात् ।
अन्योऽन्तर आत्मा मनोमयः । तेनैष पूर्णः ।
स वा एष पुरुषविध एव । तस्य पुरुषविधताम् ।
अन्वयं पुरुषविधः । तस्य यजुरेव शिरः ।
ऋग्दक्षिणः पक्षः । सामोत्तर पक्षः
आदेश आत्मा । अथर्वाङ्गिरसः पुच्छं प्रतिष्ठा ।
तदप्येष श्लोको भवति ॥ २ ॥

tasyaisa eva sarira atma yah purvasya,
tasmadva etasmatpranamayat,
anyo'ntara atma manomayah, tenaisa purnah,
sa va esa purusavidha eva, tasya purusavidhatam
anvayam purusavidhah, tasya yajureva sirah,
rgdaksinah paksah, samottarah paksah,
adesa atma, atharvangirasah puccham pratistha,
tadapyesa sloko bhavati ॥ 2 ॥

Of that former (annamaya), this pranamaya is the atman. Different from this pranamaya – self made up of the pranas, there is another self constituted of the mind, with that self made of mind, the pranamaya is full. This also is of the form of man. Its human form is according to that of the former. Of it, Yajus is the head, Rk is the right side, Saman is the left side, the scriptural injunction (adesa) is the trunk and the group of hymns of Atharva-vada is the tail and the support. There is the following Vaidika verse about it. [II – III – 2]

Anuvaka 4 :

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह ।
आनन्दं ब्रह्मणो विद्वान् । न बिभेति कदाचनेति ।
तस्यैष एव शरीर आत्मा । यः पूर्वस्य ॥ १ ॥

**yato vaco nivartante, aprapya manasa saha,
anandam brahmano vidvan, na bibheti kadacaneti,
tasyaisa eva sarira atma yah purvasya II 1 II**

Whence all the speech turns back with the mind without reaching It (the eternal Truth, the Brahman), He who knows the bliss of eternal Truth, the Brahman, fears not at any time. This mind is the embodied soul of the pranamaya. Of this (pranamaya) the manomaya is the Self. [II – IV – 1]

तस्माद्वा एतस्मान्मनोमयात् ।
अन्योऽन्तर आत्मा विज्ञानमयः । तेनैष पूर्णः ।
स वा एष पुरुषविध एव । तस्य पुरुषविधताम् ।
अन्वयं पुरुषविधः । तस्य श्रद्धैव शिरः ।
ऋतं दक्षिणः पक्षः । सत्यमुत्तरः पक्षः ।
योग आत्मा । महः पुच्छं प्रतिष्ठा ।
तदप्येष श्लोको भवति ॥ २ ॥

**tasmadva etasman-manomayat,
anyo'ntara atma vijnanamayah tenaisa purnah,
sa va esa purusavidha eva, tasya purusavidhatam,
anvayam purusavidhah, tasya sraddhaiva sirah,
rtam daksinah paksah, satyamuttarah paksah,
yoga atma, mahah puccham pratistha,
tadapyesa sloko bhavati II 2 II**

Different from that made up of mind (manas) is another inner soul made up of intelligence (Vijnana) and by that this (manomaya-self) is filled. It also has the shape of man. According to the human shape of the previous, is the human shape of this one. Faith (sraddha) is its head, righteousness (rtam) its right side, truth (satyam) its left side, yoga is the trunk and total intellect (mahah) is the tail and the support, There is this following Vaidika verse about it. [II – IV – 2]

Anuvaka 5 :

विज्ञानं यज्ञं तनुते । कर्माणि तनुतेऽपि च ।
विज्ञानं देवाः सर्वे । ब्रह्म ज्यैष्ठमुपासते ।
विज्ञानं ब्रह्म चेद्वेद । तस्माच्चेन्न प्रमाद्यति ।
शरीरे पाप्मनो हित्वा । सर्वान्कामान् त्समश्नुत इति ॥ १ ॥

**vijnanam yajnam tanute, karmani tanute'pi ca,
vijnanam devah sarve, brahma jyesthamupasate,
vijnanam brahma cedveda, tasmaccenna pramadyati,
sarire papmano hitva, sarvan-kaman-samasnuta iti ॥ 1 ॥**

Knowledge performs the sacrifices and it is the real agent of all the physical activities. All the 'gods' worship knowledge as Brahman, the eldest. If a man knows knowledge as Brahman and if he does not swerve from it, he attains all desires and comes to abandon all the sins in the body. [II – V – 1]

तस्यैष एव शरीर आत्मा । यः पूर्वस्य ।
तस्माद्वा एतस्माद्विज्ञानमयात् ।
अन्योऽन्तर आत्माऽऽनन्दमयः । तेनैष पूर्णः ।
स वा एष पुरुषविध एव । तस्य पुरुषविधताम् ।
अन्वयं पुरुषविधः । तस्य प्रियमेव शिरः ।
मोदो दक्षिणः पक्षः । प्रमोद उत्तरः पक्षः ।
आनन्द आत्मा । ब्रह्म पुच्छं प्रतिष्ठा ।
तदप्येष श्लोको भवति ॥ २ ॥

**tasyaisa eva sarira atma, yah purvasya,
tasmadva etasmadvijnanamayat,
anyo'ntara atmanandamayah, tenaisa purnah,
sa va esa purusavidha eva, tasya purusavidhatam,
anvayam purusavidhah, tasya priyameva sirah,
modo daksinah paksah, pramoda uttarah paksah,
ananda atma, brahma puccham pratistha,
tadapyesa sloko bhavati ॥ 2 ॥**

Of that, of the former, this one verily is the embodied self, different from this self made up of intellect (vijnanamaya) is another self within, formed of bliss (anandamaya). By this, that is filled (by anandamaya the vijnanamaya is full). It also has the shape of man. According to the human form of that is the human form of this. Of it, joy (priya) is the right side, rejoicing (moda) is the left side, and bliss (pramoda) is the trunk. Brahman is the tail support. There is this following Vaidika verse about it. [II – V – 2]

a) How Srishti gives definition of Brahman?

2 Ways

- Karanam exists before, during, after creation.
- Tri kale api Karanam Tishtati.
- What exists in 3 periods of time is Satyam.
- Brahma Satyam Karanatvat.
- Karyam comes in creation and goes in Layam.
- Adau Ante cha Nasti, Vartamapi, tata tata.

Gita :

- Nasat Vidyate...[Chapter 2 – Verse 16]

- Karyam does not exist separate from Karanam.
- World, Karyam does not exist separate from Brahman.

Brahman	World
Water	Wave
Gold	Ornament
Wood	Furniture

Brahman is nondual.:

- No wave other than water.
- No world other than Brahman.

2nd thing alone causes limitation :

- Ornament can't limit.
- Gold wave can't limit water.
- Furniture can't limit wood.
- World can't limit Brahman.
- Brahman is limitless, Anantham.

Gita :

नासतो विद्यते भावो नाभावो विद्यते सतः।
उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥ २.१६ ॥

The unreal has no existence; there is no non-existence of the Real; the truth about both these has been seen by the knowers of the Truth (or the seers of the Essence).
[Chapter 2 – Verse 16]

- Srishti Prakriya reveals Satyam, Anantham Brahman.

Srishti :



- From food all beings are born, they grow by consuming food.

Koshas	Embodied soul of
Annamaya	-
Pranamaya	Annamaya
Manomaya	Pranamaya
Vigyanamaya	Manomaya
Anandamaya	Vigyanamaya
Brahman	Anandamaya

b) Pancha Kosha Viveka :

Anuvaka 1 :

स वा एष पुरुषोऽन्तरसमयः ।
तस्येदमेव शिरः । अयं दक्षिणः पक्षः ।
अयमुत्तरः पक्षः । अयमात्मा ।
इदं पुच्छं प्रतिष्ठा । तदप्येष श्लोको भवति ॥ ३ ॥

sa va esa puruso'nnarasamayah,
tasyedameva sirah, ayam daksinah paksah,
ayamuttarah paksah, ayamatma,
idam puccham pratistha, tadapyesa sloko bhavati ॥ 3 ॥

Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited : Brahman is the Truth, Knowledge and Infinity. He who knows It as existing in the cave of the heart in the transcendent akasa, realises all his desires along with omniscient Brahman. [II – I – 3]

- From Satyam Eva Shiraha, Ayam dakshina paksha.

Anuvak 2, 3, 4, 5 :

- Upto Ananda Atma shloko bavati.
- Upanishad takes mind of student from grosser to subtler plane.
- Arundati Darshana Nyaya or Shakha Chandra Nyaya.
- Mind acclamatished for appreciation of subtlest.
- Grossest – Annamaya / Pranamaya / Manomaya / Vigyanamaya.
- Subtlest – Anandamaya form of mind.
- When mind is in Anandamaya, it enjoys calmness, fulfillment.

3 Grades of Anandamaya

Priya

Moda

Pramoda

How to come to Atma?

- In calm mind come to Ananda Maya Kosha.

I am witness of

Priya Ananda Kosha

Moda Ananda Kosha

Pramoda Ananda Kosha

- Who continues even after Ananda goes, that I is Ananda Atma.
- Atma Ananda not object of experience, subject of all experiences available at all times.
- In sorrowful experience also – Atma is Ananda alone.
- Witness is called Brahman Ananda Atma, Brahma Putcham Pratishta = Mahavakyam.
- How to know Brahman?
Only as a witness.

c) Ananda Mimamsa – Para Prapti Phalam :

8th Anuvaka :

स यश्चायं पुरुषे । यश्चासावादित्ये । स एकः ।
स य एवंवित् । अस्माल्लोकात्प्रेत्या ।
एतमन्नमयमात्मानमुपसङ्क्रामति ।
एतं प्राणमयमात्मानमुपसङ्क्रामति ।
एतं मनोमयमात्मानमुपसङ्क्रामति ।
एतं विज्ञानमयमात्मानमुपसङ्क्रामति ।
एतमानन्दमयमात्मानमुपसङ्क्रामति ।
तदप्येष श्लोको भवति ॥ १२ ॥

sa yascayam puruse yascasavaditye sa ekah ।
sa ya evamvit asmallokatpretya ।
etamannamayamatmanamupasankramati ।
etam pranamayamatmanamupasankramati ।
etam manomamayamatmanamupasankramati ।
etam vijnanamayamatmanamupasankramati ।
etamanandamayamatmanamupasankramati ।
tadapyesa sloko bhavati ॥ 12 ॥

The Reality in the core of man and the Reality which is in the sun are one. He who knows this, on leaving from this world, first attains the Atman made of food, next the Atman made of prana, next attains the Atman made of mind, next attains Atman made of buddhi and lastly attains the Atman made of Bliss... regarding this there is the following Vaidika Verse.
[II – VIII – 12]

2 Anandas :

Kosha Ananda	Atma Ananda
a) Pratibimba Ananda : <ul style="list-style-type: none">- Reflected pleasure- My Svarupam reflected in the mind.	a) Bimba Ananda : <ul style="list-style-type: none">- Original pleasure.
b) Always object of experience.	b) Always subject of experience.

Kosha Ananda	Atma Ananda
<p>c) Subject to Gradation, experiential Ananda.</p> <ul style="list-style-type: none"> - Priya, Moda, Pramoda - Manushya, Gandharva, Deva, Indra, Prajapati. 	<p>c) Not subject to gradation.</p> <ul style="list-style-type: none"> - Never experiential, Svarupa Ananda.
<p>d) Attained through 2 methods</p> <ul style="list-style-type: none"> - Sense objects - Contentment - I don't want anything is Vairagyam. <p>Bajagovindam :</p> <ul style="list-style-type: none"> - Moodah Janihi.... [Verse 2] - One who has Vairagyam gets only Kosha Ananda. 	<p>d) Attained by Only one method.</p> <ul style="list-style-type: none"> - Knowing Atma Ananda is never different from me to be hunted. - One with Atma Jnanam will get Atma Ananda plus Kosha Ananda. - Not to be sought but nature of seeker.
<p>e) Relative Ananda, Momentary</p>	<p>e) Jnani has eternal Ananda as his Svarupam.</p>

Bajagovindam :

मूढ जहीहि धनागमतृष्णां कुरु सद्बुद्धिं मनसि वितृष्णाम् ।
यल्लभसे निजकर्मोपात्तं वित्तं तेन विनोदय चित्तम् ॥ २ ॥

Mudha jahihi dhanagamatsrnam kuru sad-buddhim manasi vitrsnam I
yallabhase nija-karmopattam vittam tena vinodaya cittam II 2 II

Oh fool ! Give up your thirst to amass wealth, devote your mind to thoughts to the Real. Be content with what comes through actions already performed in the past. [Verse 2]

Jnani Claims :

- Aham Anando Asmi and because of Vairagyam, he is always contented.

ॐ ब्रह्मविदाप्नोति परम् । तदेषाऽभुक्ता ।
सत्यं ज्ञानमनन्तं ब्रह्म ।
यो वेद निहितं गुहायां परमे व्योमन् ।
सोऽश्नुते सर्वान् कामान्त्सह । ब्रह्मणा विपश्चितेति ॥

Om brahmavidapnoti param, tadesa'bhyukta,
satyam jnanamanatam brahma,
yo veda nihitam guhayam parame vyoman,
so'snute sarvan kaman saha brahmana vipasciteti II 1 II

Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited : Brahman is the Truth, Knowledge and Infinity. He who knows It as existing in the cave of the heart in the transcendent akasa, realises all his desires along with omniscient Brahman. [II – I – 1]

- Sarva kama prapti.
- It concludes with Sayaschasyam purushe which is Mahavakya.

9th Anuvaka :

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह ।
आनन्दं ब्रह्मणो विद्वान् । न बिभेति कुतश्चनेति ॥ १ ॥

yato vaco nivartante aprapya manasa saha I
anandam brahmano vidvan na bibheti kutascaneti II 1 II

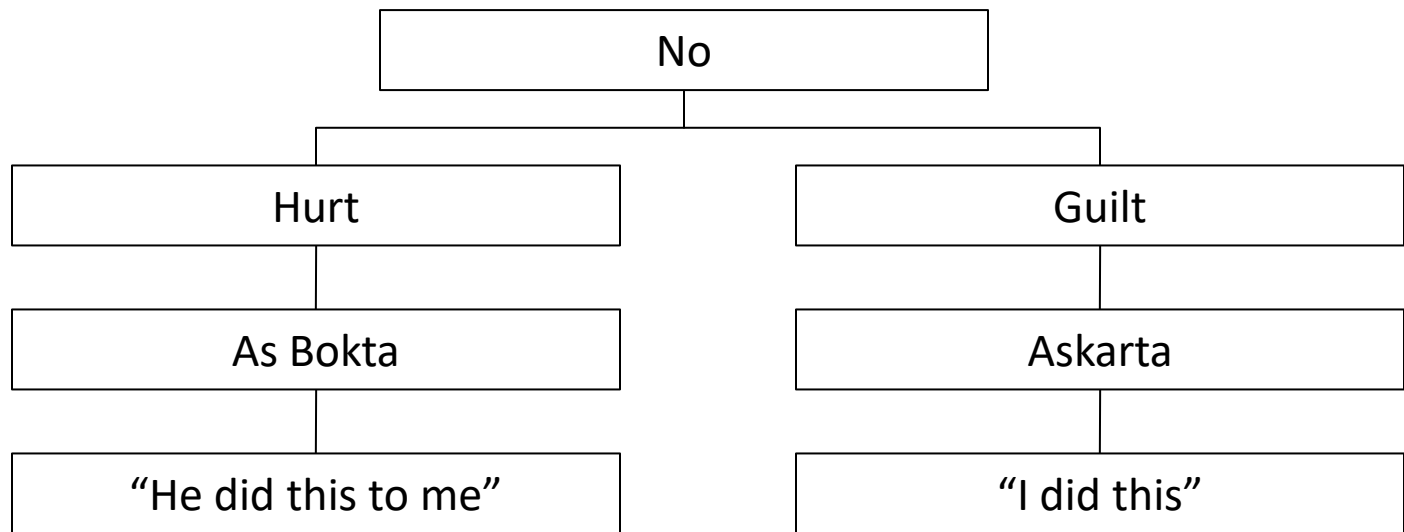
He who knows the Bliss of Brahman, from which all words return without reaching It, together with the mind, is no more afraid of anything. [II – IX – 1]

एत ह वाक् न तपति । किमहं साधु नाकरवम् ।
किमहं पापमकरवमिति । स य एवं विद्वानेते आत्मान स्पृणुते ।
उभे ह्येवैष एते आत्मान स्पृणुते । य एवं वेद । इत्युपनिषत् ॥ २ ॥

etagn-ha vava na tapati I kimahagm-sadhu nakaravam I
kimaham papam-akaravamiti I sa ya evam vidvanete atmanagm sprnute I
ubhe hyevaisa ete atmanagm-sprnute I ya evam veda, ityupanisat II 2 II

Such thoughts “Why have I not done what is good? Why have I committed a sin?” certainly do not come to distress a man of experience of the Truth. He who knows thus, regards both these as the Atman. Verily, both these are regarded by him who knows thus, as only Atman. Thus ends the Upanishad. [II – IX – 2]

- Upanishad concludes – Upasamhara.
- Jnani not afraid of losing kosha ananda when he is sharing grief with someone.
- Jnani has empathy + sympathy.
- Jnani has no fear – Yatho vacho nivartante.
- Jnani does not go deep into sorrow.



- Jnani sees Kartrutvam and Boktrutvam as Mithya. Therefore does not have Samsara.

Aside Topics : Anuvaka 6

असन्नेव स भवति । असद्ब्रह्मेति वेद चेत् ।
अस्ति ब्रह्मेति चेद्वेद । सन्तमेनं ततो विदुरिति ।
तस्यैष एव शरीर आत्मा । यः पूर्वस्य ॥ १ ॥

asanneva sa bhavati, asadbrahmeti veda cet ।
asti brahmeti cedveda, santamenam tato viduriti ।
tasyaisa eva sarira atma yah purvasya ॥ 1 ॥

If he knows Brahman as non-existent, he becomes himself non-existent. If he knows Brahman as existent, then (they) the world knows him to be existent. Of the former (anandamaya kosa), the Self is the essence. [II – VI – 1]

अथातोऽनुप्रश्नाः । उताविद्वानमुं लोकं प्रेत्य ।
कश्चन गच्छती३ आहो विद्वानमुं लोकं प्रेत्य
कश्चित्समश्नुता३ उ ॥ २ ॥

athato'nuprasnah, utavidvanamum lokam pretya
kascana gacchati3, aho vidvanamum lokam pretya
kascitsamasnuta3 u ॥ 2 ॥

Thereupon arise the following questions : does the ignorant, leaving this world, go there? Or, does the knower, leaving this world, obtain That? [II – VI – 2]

सोऽकामयत । बहु स्यां प्रजायेयेति । स तपोऽतप्यत ।
स तपस्तप्त्वा । इदं सर्वमसृजत । यदिदं किञ्च ।
तत्सृष्ट्वा । तदेवानुप्राविशत् ।
तदनु प्रविश्य । सच्च त्यच्चाभवत् ।
निरुक्तं चानिरुक्तं च । निलयनं चानिलयनं च ।
विज्ञानं चाविज्ञानं च । सत्यं चानृतं च सत्यमभवत् ।
यदिदं किञ्च । तत्सत्यमित्याचक्षते ।
तदप्येष श्लोको भवति ॥ ३ ॥

so'kamyata, bahu syam prajayeyeti, sa tapo'tapyata,
sa tapastaptva idagm sarvamasrjata yadidam kinca,
tatsrastva tadevanupravisat,
tadanupravisya sacca tyaccabhavat,
niruktam canirukatam ca, nilayanam canilayanam ca
vijnanam cavijnanam ca,
satyam canrtam ca satyamabhavat,
yadidam kinca, tatsatyamityacaksate,
tadapyesa sloko bhavati ॥ 3 ॥

He desired, “ I shall become many and be born. He performed tapas; having performed tapas, He created all this whatsoever (we perceive). Having created it, He entered into it. Having entered it, He became the manifest and the unmanifest, the defined and undefined, the housed and the houseless, knowledge and ignorance, truth and falsehood, and all this whatsoever that exists. Therefore, it is called Existence. In this sense, there is the following Vaidika verse.” [II – VI – 3]

Anuvaka 7 :

असद्वा इदमग्र आसीत् । ततो वै सदजायत ।
तदात्मान स्वयमकुरुत ।
तस्मात्तत्सुकृतमुच्यत इति ॥ १ ॥

asadva idamagra asit, tato vai sadajayata,
tadatmanagm svayamakuruta,
tasmattatsukrtamucyata iti ॥ 1 ॥

In the beginning was verily this non-existence. From that the existent was born. That created Itself by itself. Therefore, it is called the self-made or the well made. [II – VII – 1]

यद्वै तत् सकृतम् । रसो वै सः ।
रस ह्येवायं लब्ध्वाऽऽनन्दी भवति ।
को ह्येवान्यात्कः प्राण्यात् ।
यदेष आकाश आनन्दो न स्यात् ।
एष ह्येवाऽऽनन्दयाति ॥ २ ॥

yad-vaitatsukrtam raso vai sah,
rasagm-hyevayam labdhvanandi bhavati,
ko hyevanyat-kah pranyat
yadesa akasa anando na syat,
esa hyevanandayati ॥ 2 ॥

This which was self-made.. That is taste (joy). Having obtained this taste, man becomes blessed; for who can breathe out or breathe in, if this joy were not there in the cavity of the heart? This Brahman Itself brings us joy. [II – VII – 2]

यदा ह्येवैष एतस्मिन्नदृश्येऽनात्म्येऽनिरुक्तेऽनिलयनेऽभयं
प्रतिष्ठां विन्दते । अथ सोऽभयं गतो भवति ।
यदा ह्येवैष एतस्मिन्नुदरमन्तरं कुरुते ।
अथ तस्य भयं भवति । तत्त्वेव भयं विदुषोऽमन्वानस्य ।
तदप्येष श्लोको भवति ॥ ३ ॥

yada hyevaisa etasminnadsye'nirukte'nilayane'bhayam
pratistham vindate, atha so'bhayam gato bhavati,
yada hyevaisa etasminnudaramantaram kurute,
atha tasya bhayam bhavati, tattveva bhayam viduso,manvanasya,
tadapyesa sloko bhavati ॥ 3 ॥

When this seeker attains the fearless oneness with Brahman who is invisible, incorporeal, inexplicable and unsupported, then he becomes free from fear. When however, he makes even the slightest distinction in Brahman, then there is danger for him. That very same Brahman Himself becomes the source of fear for him who makes a difference and who reflects not. To the same effect, there is the following Vaidika verse. [II – VII – 3]

Anuprashna – questions from student :

Question 1 :

Is there Brahman at all?

- Not available for Jnanam, Karma, Vyavahara...
- What is proof of existence of Brahman?

Question 2 :

- Does wise attain Brahman after death?
- Does ignorant attain Brahman after death?

Answer 1 :

7 Reasons to show existence of Brahman :

a) Nimitta Karanatvat :

- Intelligent cause as Karanam.

b) Jeeva Rupena Vartamanatvat :

- Manifest as live Jiva in present.

c) Jagat Rupena Vartamanatvat :

- Manifest as world in present.

d) Sukrutat Prasadatvat :

- Exists as all glories.

e) Rasa Rupena Ananda Rupena Prasadatvat :

- Exists as source of all happiness experienced.

f) Shariram Cheshta Darsanat :

- One behind Active Body.

g) Baya / Abaya – Karanatvat :

- Cause of fear and fearlessness.
- Hence Brahman Asti.

Answer 2 :

- Does wise / ignorant attain Brahman after death.
- Question is wrong. No question of anyone attaining Brahman.
- Thought of attainment based on wrong notion.
- Upanishad reveals Brahman as I subject whether wise or ignorant.
- Whether I know or I don't know, I am always Brahman.
- **Example :** Karna is son of Kunti whether he knows or not.
- As long as I am ignorant, Brahman is away.
- Notional distance caused by ignorance.
- Ignorant – as though not attained Brahman.
- **Never say :** I have reached Brahman. Only I am Brahman is possible.

I am always free of Body + Mind – Mukta, Sakshi.

Chapter 3

Brighu Valli – 10 Anuvakas

3 Topics

Brahma Jnanam Sakshat Sadhanani

- Direct means of Brahma Jnanam.
- 1 – 6 Anuvakas.

Sahakari Brahma Jnana Sadhanam

- Indirect Means of Brahman Jnanam.
- 7, 8, 9, 10 (upto 4th Verse) Anuvakas.

Jnana Phalam

- Fruit, Benefit of Knowledge.
- 10th Anuvaka Verse 5 & 6

Topic 1 :

Brahma Jnana Sakshat Sadhanam :

- 1 – 6 Anuvakas.
- **Direct Means** : Brahma Vichara – Enquiry into Brahman.
- Technical Name of enquiry here = “Tapaha”.

त होवाच । यतो वा इमानि भूतानि जायन्ते ।
येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति ।
तद्विजिज्ञासस्व । तद् ब्रह्मेति । स तपोऽतप्यत ।
स तपस्तप्त्वा ॥ २ ॥

tagmhovaca, yato va imani bhutani jayante,
yena jatani jtvanti, yatprayantyabhisamvisanti,
tadvijijnasasa, tad brahmeti, sa tapo'tapyata,
sa tapastaptva ॥ 2 ॥

To him (Bhrgu) he (varuna) a gain said : “that from which these beings are born ; that by which, having been born, these beings live and continue to exist ; and that into which, when departing, they all enter ; that seekest thou to know. That is Brahman”. He, (Bhrgu) performed penance ; and after having done penance.... [3 – 1 – 2]

- Guru – Varuna
 - Sishya – Brighu.
 - Guru + Shastra – Enquiry, not Independent.
 - Independent enquiry leads to speculative conclusion.
 - Brahman Upalabdhi Dvaram
 - Brahman Lakshana Dvaram
- } Factors for enquiry from Shastra

6 Anuvakas – Factors for enquiry

Anuvaka 1 & 2

Anuvaka 3

Anuvaka 4

Anuvaka 5

Ananda Skipped

Annam

Prana

Mano

Vigyanam

Anando Brahma

- Brahma Lakshanam – very important definition.

भृगुर्वै वारुणिः । वरुणं पितरमुपससार ।
अधीहि भगवो ब्रह्मेति । तस्मा एतत्प्रोवाच ।
अन्नं प्राणं चक्षुः श्रोत्रं मनो वाचमिति ॥ १ ॥

**bhrgurvai varunih varunam pitaramupasasara,
adhihi bhagavo brahmeti, tasma etatprovaca,
annam pranam caksuh srotram mano vacamiti ॥ 1 ॥**

Bhrgu, the well known son of Varuna, approached his father, Varuna and requested, “O revered Sir, teach me Brahman”. Varuna said, thus, to him (Bhrgu), “Food, prana, the eyes, the ears, the mind and the speech – are Brahman”. [III – I – 1]

त होवाच । यतो वा इमानि भूतानि जायन्ते ।
येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति ।
तद्विजिज्ञासस्व । तद् ब्रह्मेति । स तपोऽतप्यत ।
स तपस्तप्त्वा ॥ २ ॥

**tagmhovaca, yato va imani bhutani jayante,
yena jatani jtvanti, yatprayantyabhisamvisanti,
tadvijijnasasa, tad brahmeti, sa tapo'tapyata,
sa tapastaptva ॥ 2 ॥**

To him (Bhrgu) he (varuna) a gain said : “that from which these beings are born ; that by which, having been born, these beings live and continue to exist ; and that into which, when departing, they all enter ; that seekest thou to know. That is Brahman”. He, (Bhrgu) performed penance ; and after having done penance.... [III – I – 2]

- Brahman = Jagat Srishti, Sthithi, Laya Karanam.
- Cause of origination, sustenance, dissolution of entire universe.
- **Method of enquiry** : Pancha Kosha Viveka as per 2nd Chapter.

Significance :

- Take intellect of Student gradually from grossest Annam, upto subtlest Ananda.
- Anando brahmeti Divya Janaat.
- Anandamaya skipped, Anando Brahma discovered.
- Ananda = Nonexperiential Chaitanyam subject... Sat – Chit – Ananda.
- Anandamaya = Experiential pleasure.
- From Chaitanyam, creation Arises, rests and goes back – very important definition for realisation.. While doing Sravanam....
- Aham Chaitanya Rupa Atma eva Brahma.. Is teaching of Varuni vichara – over with 6th Anuvaka.

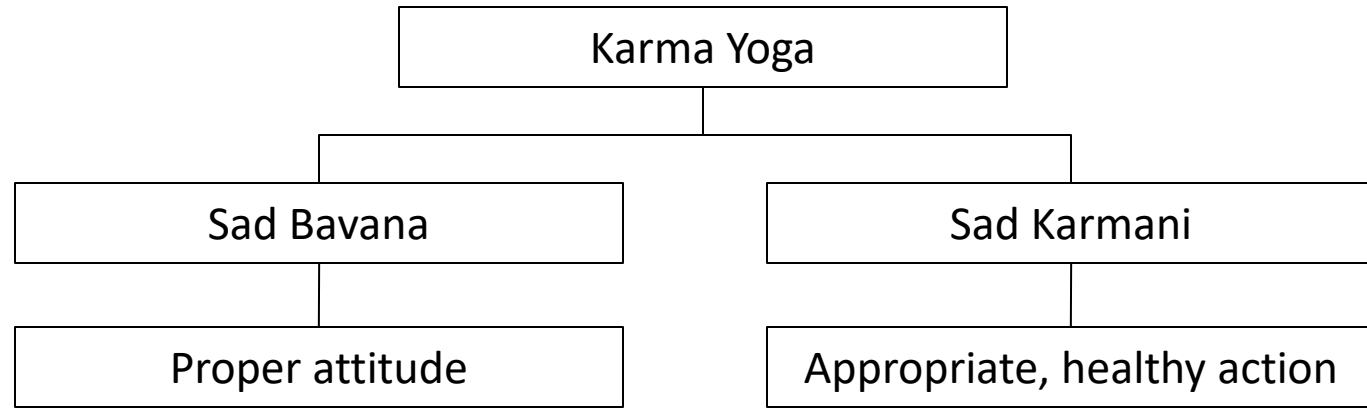
2nd Topic :

- Sahakari Sadhanam – Supportive sadhana. It will not directly produce Brahma Jnanam and Moksha.

Seed	Water
<ul style="list-style-type: none"> - Main cause for fruit. - Vichara 	<ul style="list-style-type: none"> - Indirect supportive cause. - Karma Yoga + Upasana.

7 – 10 Anuvakas :

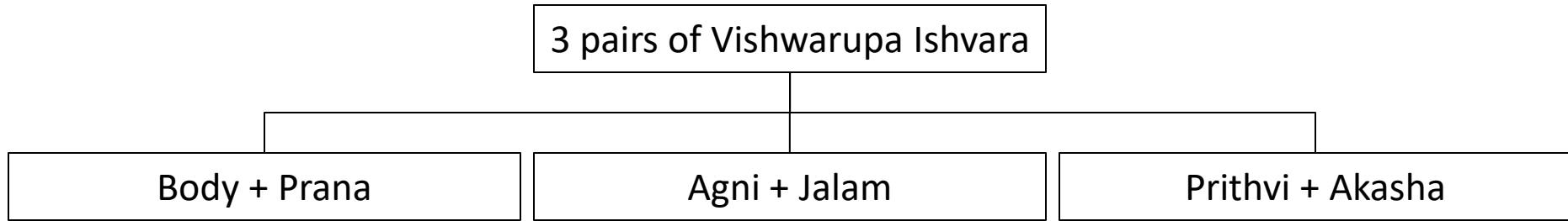
a)



Anuvaka 10 :

- Athiti / Manava seva.
- Service to guest who comes to house.
- One of Pancha Maha Yagya.

b) 4 groups of Virat Upasana :



See Independence :

1st Pair :

Prana	Body
<ul style="list-style-type: none">- Is food, world of sense objects experienced.- World not rejected as false delusory nothingness but is concretisation of perceptions of mis-understood subject.	<ul style="list-style-type: none">- Inner truth subject is the consumer of sense objects.

- Atman is Brahman means seeing the divine play in and through seemingly different names and forms.
- Man of realisation realises that the world of Names + forms experienced by the experiencer the atman and the world are one and same.
- One supreme self is vitalising principle in the world.

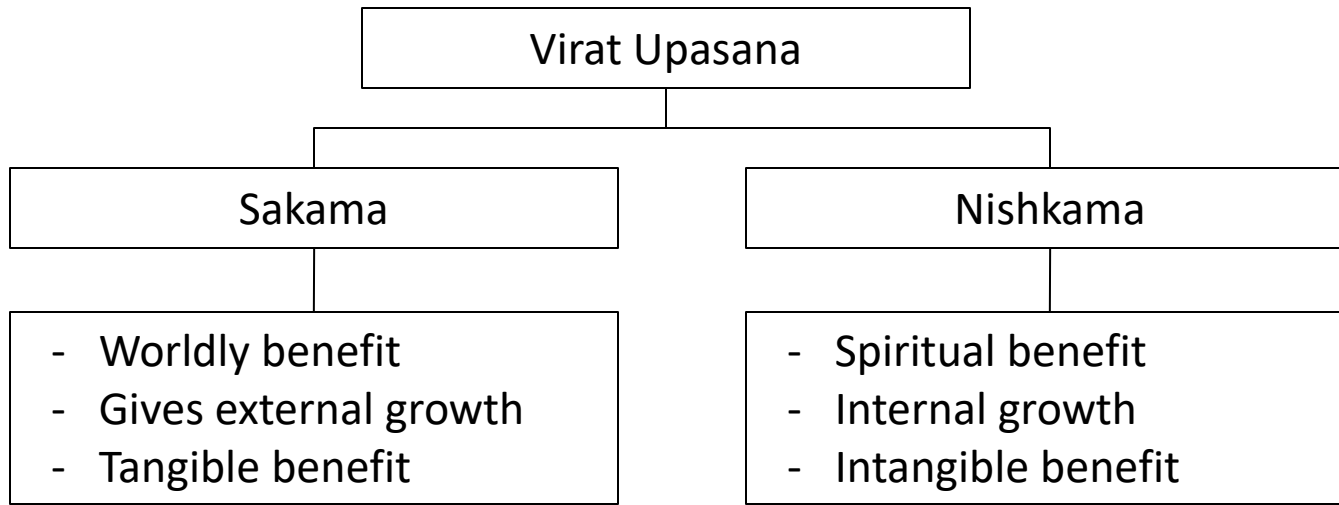
2nd Pair :

Water	Fire
<ul style="list-style-type: none">- Water digested by digestive fire.- Water is food for fire.- Food grain grow with water.- Heat necessary in body to digest.- Fire fixed in water.	<ul style="list-style-type: none">- When the heat in body increases, we perspire.- Water fixed in fire.

3rd Pair :

Earth	Space
<ul style="list-style-type: none">- Every part of earth consumes space.	<ul style="list-style-type: none">- Akasha finally consumes earth.

- It is the Awareness in us which illuminates even space.
- Consciousness is the eater – and world of objects and names + forms are necessary for Manifestation of the Dynamism in pure awareness.
- See inter dependence of 3 pairs & whole cosmos. Like various organs of Body.
- Every factor in creation is organ of cosmic living being.
- Sun, Sky, Moon, Star, Water, Plant, Animal, Human – different organs of Vishwaroopa Ishvara.



Adhyatmika Upasana :

- Subjective meditation.
- Lord invoked as various faculties in our body which we take for granted.
- Behind all Karma Indriyas – Vak, Pani, Pada, Upayu, Upastha there is energy giving prana shakti.
- Meditate on 10 factors.

क्षेम इति वाचि । योगक्षेम इति प्राणापानयोः ।
कर्मेति हस्तयोः । गतिरिति पादयोः ।
विमुक्तिरिति पायौ । इति मानुषीः समाज्ञाः ॥ २ ॥

**ksema iti vaci, yogaksema iti pranapanayoh,
karmeti hastayoh, gatiriti padayoh,
vimuktiriti payau, iti manusih samajnah ॥ 2 ॥**

The supreme resides in speech as 'well-being' ; in prana and apana as acquirer and preserver ; in the hands as action, in the legs as movement, in the anus as the activity of excretion. Thus, is the meditation of Brahman in respect of man.

अथ दैवीः । तृप्तिरिति वृष्टौ । बलमिति विद्युति ।
यश इति पशुषु । ज्योतिरिति नक्षत्रेषु ।
प्रजातिरमृतमानन्द इत्युपस्थे । सर्वमित्याकाशे ॥ ३ ॥

atha daivih, trptiriti vrstau, balamiti vidyuti,
yasa iti pasusu, jyotiriti naksatresu,
prajatiramrtamananda ityupasthe, sarvamityakase ॥ 3 ॥

Now follows the meditation upon the adhidaivika; as satisfaction in the rains, as power in the lightning; as fame in the cattle, as light in the stars, as offspring, immortality and joy in the organs of procreation and as all in the akasa.
[III – X – 3]

Adideivika Upasana :

अथ दैवीः । तृप्तिरिति वृष्टौ । बलमिति विद्युति ।
यश इति पशुषु । ज्योतिरिति नक्षत्रेषु ।
प्रजातिरमृतमानन्द इत्युपस्थे । सर्वमित्याकाशे ॥ ३ ॥

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[III – X – 3]

- Objective meditation.
- 4 forces in Nature.
- Nakshatra (stars), Vidyut (lightening), Vrishti (Rains), Pashu (Cattle).
- Water absorbed from ocean in summer (Represented by stars) and then Vrishti – rain comes. Before rains, thunder comes and to till the earth cattle required.
- Our livelihood dependent on natural forces. Meditate on Natural forces as Bagawan.

Akasha Upasana :

Akasha	Lord
- Infinite, all supporting, unaffected.	- Infinite, all supporting, unaffected.

- In subtlety Akasha closest to Brahman.
- Formless, colourless, intangible, unobjectifiable, subtle, all accomodating...
- Conceive of Akasha and then will be able to perceive Brahman.
- Karmayoga + Upasana make mind ready for Jnanam and Moksha.

Jnana Phalam : III – X – 5 & 6

- Moksha = Jeevan Mukti 4 Forms.

a) Sarva Abhimana Rahitatvam :

स यश्चायं पुरुषे । यश्चासावादित्ये । स एकः
स य एवंविद् । अस्माल्लोकात्प्रेत्य ।
एतमन्नमयमात्मानमुपसङ्क्रम्य ।
एतं प्राणमयमात्मानमुपसङ्क्रम्य ।
एतं मनोमयमात्मानमुपसङ्क्रम्य ।
एतं विज्ञानमयमात्मानमुपसङ्क्रम्य ।
एतमानन्दमयमात्मानमुपसङ्क्रम्य ।
इमाल्लोकन्कामात्री कामरूप्यनुसञ्चरन् ।
एतत् साम गायन्नास्ते ॥ ५ ॥

*sa yascayam puruse yascasavaditye sa ekah,
sa ya evamvit, asmallokatpretya,
etamannamayamatmanamupasamkramya,
etam pranamayamatmanamupasamkramya,
etam manomamayamatmanamupasamkramya,
etam vijnanamayamatmanamupasamkramya,
etamanandamayamatmanamupasamkramya,
imamllोककामात्री कामरूप्यनुसञ्चरन्,
etatsama gayannaste [5]*

The reality in the core of man and the Reality which is in the sun are one. He who knows this, on leaving this world, first attains this Atman made of food, next attains this Atman made of prana, next this Atman made of mind, next this Atman made of buddhi and lastly, this Atman made of Bliss. And, thereafter, eating what he likes and assuming any form according to his wishes, he roams upon the face of this globe and sits singing the following sama song of joy. [III – X – 5]

- Freedom from identification with Anatma – Pancha Kosha + Prapancha.
- Abide in poorna Atma (Infinite), Ananda Atma (Everful), Abaya Svarupa (Ever Secure).
- Withdrawn from everything and remain as Brahman.

b) Sarva Abhimana Sahitatvam :

हा३ वु हा३ वु हा३ वु ।
 अहमन्नमहमन्नमहमन्नम् ।
 अहमन्नदो३ऽहमन्नादो३ऽहमन्नादः ।
 अहगं श्लोककृदहगं श्लोककृदहगं श्लोककृत् ।
 अहमस्मि प्रथमजा ऋता३स्य ।
 पूर्वं देवेभ्योऽमृतस्य ना३ भायि ।
 यो मा ददाति स इदेव मा३ वाः ।
 अहमन्नमन्नमदन्तमा३न्नि ।
 अहं विश्वं भुवनमभ्यभवा३म् ।
 सुवर्न ज्योतीः । य एवं वेद । इत्युपनिषत् ॥

*Hā3 vu hā3 vu hā3 vu,
 aham-annam-aham-annam-aham-annam,
 aham-annādo3- 'ham-annādo3- 'ham-annādaḥ,
 ahagm śloka-kṛd-ahagm śloka-kṛda-hagm śloka-kṛt,
 aham-asmi prathamajā ṛtā3-sya,
 pūrvam devebhyo- 'mṛtasya nā3 bhāyi,
 yo mā dadāti sa edeva mā3 vāḥ,
 aham-annam-annam-adantamā3- 'dmi,
 aham viśvaṁ bhuvanam-abhya-bhavā3m,
 suvarna jyotīḥ, ya evaṁ veda, ity-upaniṣat.*

Oh! Oh! Oh! I am the food, I am the food, I am the food. I am the eater of food, I am the eater of the food, I am the eater of food. I am the author of the Sloka, I am the author of Sloka, I am the author of Sloka I the am the first born (Hiranyagarbha) of the True (of the Eternal and the immortal) I am the centre of immortality, prior to the Gods. Whoever gives me, he surely does save thus. I am the food that eats him who eats food. I have conquered all, in this world. I am luminous like the sun. He who knows thus (also attains the aforesaid results). This is the Upanishad. [III – X – 6]

- I am attached to everything – whole creation.
- I am one with Ishvara.
- Partial attachment = Samsari Jeeva makes me an ego, with Raaga – Dvesha.

Total Detachment	Total Attachment	Partial Attachment to Body / Mind / Intellect
<ul style="list-style-type: none"> - No Ego - No Raaga Dvesha - Remain as Brahman - Sarva Abhimana Rahitatvam - Svatantram 	<ul style="list-style-type: none"> - No Ego - No Raaga / Dvesha - Remain as Vishwaroop Ishvara. - Sarva Abhimana Sahitatvam - Svatantram 	<ul style="list-style-type: none"> - Have Ego - Have Raaga Dvesha, Samsara – bound. - Every I & mind reveals partial identification. - Paritantram

Jnanis Svatantram :

- Inner freedom – don't claim anything as mine or claim everything as mine.
- Inner freedom from Ahamkara + Mamakara = Jeevan Mukti.

Benefit :

- Ananda, can appreciate every event objectively.
- Birth, death, union, separation, growth, decay all ok.
- Inner freedom leads to inner Ananda indicated by Samagana.

Jnana Phalam :

- Sarva Abhimana Rahitatvam.
- Sarva Abhimana Sahitatvam.
- Svatantram.
- Anandaha.

Conclusion :

- Realise Svarupa Atma Ananda through Pancha Kosha Viveka. It is essence of Taittiriya Upanishad.



TAITTRIYA UPANISHAD

Verses for Introspection



SIKSHA VALLI CHAPTER I - SECTION IV

यश्छन्दसामृषभो विश्वरूपः । छन्दोभ्योऽध्यमृतात्संवभूव ।
स मेन्द्रो मेधया स्पृणोतु । अमृतस्य देव धारणो भूयासम् ।
शरीरं मे विचर्षणम् । जिह्वा मे मधुमत्तमा ।
कर्णाभ्यां भूरि विश्रुवम् । ब्रह्मणः कोशोऽसि मेधया पिहितः ।
श्रुतं मे गोपाय ॥ १ ॥

He whose form is manifold, who is pre-eminent among the sacred hymns of the Vedas and who has sprung up from the sacred hymns which are immortal; that Indra (Omkara) may fill me with intellectual vigour. O Lord, may I become the possessor of the immortal revelations. May my body become able and active, my speech sweet and agreeable to the utmost. May I listen abundantly with my ears. Thou art the sheath of Brahman. May you preserve my learning. [I – IV – 1]

CHAPTER I - SECTION VIII

ओमिति ब्रह्म । ओमितीदं सर्वम् ॥ १ ॥

The sacred sound Om is Brahman. All this is the syllable Om. [I – VIII – 1]

CHAPTER I - SECTION IX

ऋतं च स्वाध्यायप्रवचने च । सत्यं च स्वाध्यायप्रवचने च ।
तपश्च स्वाध्यायप्रवचने च । दमश्च स्वाध्यायप्रवचने च ।
शमश्च स्वाध्यायप्रवचने च । अग्नयश्च स्वाध्यायप्रवचने च ।
अग्निहोत्रं च स्वाध्यायप्रवचने च । अतिथयश्च स्वाध्यायप्रवचने च ।
मानुषं च स्वाध्यायप्रवचने च । प्रजा च स्वाध्यायप्रवचने च ।
प्रजनश्च स्वाध्यायप्रवचने च । प्रजातिश्च स्वाध्यायप्रवचने च ।
सत्यमिति सत्यवचा राधीतरः । तप इति तपोनित्यः पौरुशिष्टिः ।
स्वाध्यायप्रवचने एवेति नाको मौद्गल्यः । तद्वि तपस्तद्वि तपः ॥ १ ॥

The practice of what is right and proper, as fixed by the scriptural texts, is to be done along with reading the texts oneself and propagating the truths of the same. Truth, meaning practising in life what is understood to be right and proper, is to be pursued along with regular studies and preaching. Penance, study and preaching; control of the senses, study and preaching; tranquility, study and preaching; the maintenance of fire, study and preaching; offering of oblations in fire sacrifice, study and preaching of the Vedas; serving the guests, study and preaching; the performance of duties towards man, study and preaching; duties towards children, study and preaching of the Vedas; procreation, study and preaching; propagation of the race, study and preaching; all these are things to be practised sincerely. Satyavaca, son of Rathitara, holds that truth alone is to be strictly practised. Taponitya, son of Purusista declares that penance alone is to be practised. Naka, son of Mudgala, holds the view that the study and preaching of the Vedas alone is to be practised; that verily, is penance; aye that is penance. [I – IX – 1]

CHAPTER I - SECTION X

अहं वृक्षस्य रेरिवा । कीर्तिः पृष्ठं गिरेरिव ।
ऊर्ध्वपवित्रो वाजिनीव स्वमृतमस्मि ।
द्रविण सवर्चसम् । सुमेध अमृतोक्षितः ।
इति त्रिशङ्कोर्वेदानुवचनम् ॥ १ ॥

I am the stimulator in the tree of universe. My fame (glory) is high as the peaks of the mountains. High and pure am I like the essence in the sun; I am the power and the wealth, effulgent with intuition. Intelligent, imperishable and undecaying am I – this is the sacred recitation of Trisanku, after he realised the Truth. [I – X – 1]

CHAPTER I - SECTION XI

देवपितृकार्याभ्यां न प्रमदितव्यम् । मातृदेवो भव ।
पितृदेवो भव । आचार्यदेवो भव । अतिथिदेवो भव ॥ २ ॥

Never swerve from your duties towards gods and towards the departed 'souls' (manes). May the mother be, to thee, a god. May the father be, to thee, a god. May the preceptor be, to thee, a god. May the guest be, to thee, a god. [I – XI – 2]



TAITTRIYA UPANISHAD

Verses for Introspection



BRAHMANANDA VALLI

CHAPTER II - SECTION I

ॐ ब्रह्मविदानोति परम् । तदेषाऽभुक्ता ।
सत्यं ज्ञानमनन्तं ब्रह्म ।
यो वेद निहितं गुहायां परमे व्योमन् ।
सोऽश्नुते सर्वान् कामान्त्सह । ब्रह्मणा विपश्चितेति ॥

Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited : Brahman is the Truth, Knowledge and Infinity. He who knows It as existing in the cave of the heart in the transcendent akasa, realises all his desires along with omniscient Brahman. [II – I – 1]

तस्माद्वा एतस्मादात्मन आकाशः संभूतः ।
आकाशाद्वायुः । वायोरग्निः । अग्नेरापः ।
अद्भ्यः पृथिवी । पृथिव्या ओषधयः ।
ओषधीभ्योन्नम् । अन्नात्पुरुषः ॥ २ ॥

From that (which is) this Atman, is space born; from akasa, air; from air, fire; from fire, water; from water, earth; from earth, herbs; from herbs, food; and from food, man. [II – I – 2]

CHAPTER II - SECTION II

तस्माद्वा एतस्मादन्नरसमयात् । अन्योऽन्तर
आत्मा प्राणमयः । तेनैष पूर्णः ।
स वा एष पुरुषविध एव ।
तस्य पुरुषविधताम् । अन्वयं पुरुषविधः ।
तस्य प्राण एव शिरः । व्यानो दक्षिणः पक्षः ।
अपान उत्तरः पक्षः । आकाश आत्मा ।
पृथिवी पुच्छं प्रतिष्ठा । तदप्येष श्लोको भवति ॥ २ ॥

Other than that (soul) made up of the essence of food there is an inner soul (sheath) made of the prana. With it this is filled. This (Pranamaya) is of the same form as the previous. Its human form is exactly as the human form of the former. Of that, prana is the head, vyana is the right side, apana the left side, akasa is the trunk, earth is the tail or the support. About this also there is the following vaidika verse. [II – II – 2]

CHAPTER II - SECTION III

तस्यैष एव शारीर आत्मा । यः पूर्वस्य ।
तस्माद्वा एतस्मात् प्राणमयात् ।
अन्योऽन्तर आत्मा मनोमयः । तेनैष पूर्णः ।
स वा एष पुरुषविध एव । तस्य पुरुषविधताम् ।
अन्वयं पुरुषविधः । तस्य यजुरेव शिरः ।
ऋग्दक्षिणः पक्षः । सामोत्तर पक्षः
आदेश आत्मा । अथर्वाङ्गिरसः पुच्छं प्रतिष्ठा ।
तदप्येष श्लोको भवति ॥ २ ॥

Of that former (annamaya), this pranamaya is the atman. Different from this pranamaya – self made up of the pranas, there is another self constituted of the mind, with that self made of mind, the pranamaya is full. This also is of the form of man. Its human form is according to that of the former. Of it, Yajus is the head, Rk is the right side, Saman is the left side, the scriptural injunction (adesa) is the trunk and the group of hymns of Atharva-vada is the tail and the support. There is the following Vaidika verse about it. [II – III – 2]

CHAPTER II - SECTION IV

यतो वाचो निर्वर्तन्ते । अप्राप्य मनसा सह ।
आनन्दं ब्रह्मणो विद्वान् । न विभेति कदाचनेति ।
तस्यैष एव शारीर आत्मा । यः पूर्वस्य ॥ १ ॥

Whence all the speech turns back with the mind without reaching It (the eternal Truth, the Brahman), He who knows the bliss of eternal Truth, the Brahman, fears not at any time. This mind is the embodied soul of the pranamaya. Of this (pranamaya) the manomaya is the Self. [II – IV – 1]

तस्माद्वा एतस्मान्मनोमयात् ।
अन्योऽन्तर आत्मा विज्ञानमयः । तेनैष पूर्णः ।
स वा एष पुरुषविध एव । तस्य पुरुषविधताम् ।
अन्वयं पुरुषविधः । तस्य श्रद्धेव शिरः ।
ऋतं दक्षिणः पक्षः । सत्यमुत्तरः पक्षः ।
योग आत्मा । महः पुच्छं प्रतिष्ठा ।
तदप्येष श्लोको भवति ॥ २ ॥

Different from that made up of mind (manas) is another inner soul made up of intelligence (Vijnana) and by that this (manomaya-self) is filled. It also has the shape of man. According to the human shape of the previous, is the human shape of this one. Faith (sraddha) is its head, righteousness (rtam) its right side, truth (satyam) its left side, yoga is the trunk and total intellect (mahah) is the tail and the support, There is this following Vaidika verse about it. [II – IV – 2]

CHAPTER II - SECTION V

तस्यैष एव शारीर आत्मा । यः पूर्वस्य ।
तस्माद्वा एतस्माद्विज्ञानमयात् ।
अन्योऽन्तर आत्माऽऽनन्दमयः । तेनैष पूर्णः ।
स वा एष पुरुषविध एव । तस्य पुरुषविधताम् ।
अन्वयं पुरुषविधः । तस्य प्रियमेव शिरः ।
मोदो दक्षिणः पक्षः । प्रमोद उत्तरः पक्षः ।
आनन्द आत्मा । ब्रह्म पुच्छं प्रतिष्ठा ।
तदप्येष शलोको भवति ॥ २ ॥

Of that, of the former, this one verily is the embodied self, different from this self made up of intellect (vijñanamaya) is another self within, formed of bliss (anandamaya). By this, that is filled (by anandamaya the vijñanamaya is full). It also has the shape of man. According to the human form of that is the human form of this. Of it, joy (priya) is the right side, rejoicing (moda) is the left side, and bliss (pramoda) is the trunk. Brahman is the tail support. There is this following Vaidika verse about it. [II – V – 2]

CHAPTER II - SECTION VI

सोऽकामयत । बहु स्यां प्रजायेयेति । स तपोऽतप्यत ।
स तपस्तप्त्वा । इद सर्वमसृजत । यदिदं किञ्च ।
तत्सृष्ट्वा । तदेवानुप्राविशत् ।
तदनु प्रविश्य । सच्च त्यच्चाभवत् ।
निरुक्तं चानिरुक्तं च । निलयनं चानिलयनं च ।
विज्ञानं चाविज्ञानं च । सत्यं चानृतं च सत्यमभवत् ।
यदिदं किञ्च । तत्सत्यमित्याचक्षते ।
तदप्येष शलोको भवति ॥ ३ ॥

He desired, “ I shall become many and be born. He performed tapas; having performed tapas, He created all this whatsoever (we perceive). Having created it, He entered into it. Having entered it, He became the manifest and the unmanifest, the defined and undefined, the housed and the houseless, knowledge and ignorance, truth and falsehood, and all this whatsoever that exists. Therefore, it is called Existence. In this sense, there is the following Vaidika verse.” [II – VI – 3]

CHAPTER II - SECTION VIII

सैषाऽऽनेन्दस्य मीमा सा भवति । युवा स्यात्साधुयुवाऽध्यायकः ।
आशिष्ठो दृढिष्ठो बलिष्ठः । तस्येयं पृथिवी सर्वा वित्तस्य पूर्णा स्यात् ।
स एको मानुष आनन्दः । ते ये शतं मानुषा आनन्दाः ।
स एको मनुष्यगन्धर्वाणामानन्दः । श्रोत्रियस्य चाकामहतस्य ॥ २ ॥

The following is the enquiry concerning the Bliss (Brahmananda rasa). Suppose there be a youth, good, well versed in the scriptures, well disciplined, resolute and very strong; to him belongs all this earth full of wealth. This is one unit of human bliss. This (unit of bliss) of man multiplied hundredfold is the bliss of human gandharvas – and this is also the bliss of one well versed in the Vedas and who is free from desires. [II – VIII – 2]

स यश्चायं पुरुषे । यश्चासावादित्ये । स एकः ।
स य एवंवित् । अस्माल्लोकात्प्रेत्य ।
एतमन्नमयमात्मानमुपसङ्क्रामति ।
एतं प्राणमयमात्मानमुपसङ्क्रामति ।
एतं मनोमयमात्मानमुपसङ्क्रामति ।
एतं विज्ञानमयमात्मानमुपसङ्क्रामति ।
एतमानन्दमयमात्मानमुपसङ्क्रामति ।
तदप्येष श्लोको भवति ॥ १२ ॥

The Reality in the core of man and the Reality which is in the sun are one. He who knows this, on leaving from this world, first attains the Atman made of food, next the Atman made of prana, next attains the Atman made of mind, next attains Atman made of buddhi and lastly attains the Atman made of Bliss... regarding this there is the following Vaidika verse. [II – VIII – 12]

CHAPTER II - SECTION IX

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह ।
आनन्दं ब्रह्मणो विद्वान् । न बिभेति कुतश्चनेति ॥ १ ॥

He who knows the Bliss of Brahman, from which all words return without reaching It, together with the mind, is no more afraid of anything. [II – IX – 1]



TAITTRIYA UPANISHAD

Verses for Introspection



BHRGU VALLI

CHAPTER III - SECTION I

त होवाच । यतो वा इमानि भूतानि जायन्ते ।
येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति ।
तद्विजिज्ञासस्व । तद् ब्रह्मेति । स तपोऽतप्यत ।
स तपस्तप्त्वा ॥ २ ॥

To him (Bhrgu) he (varuna) a gain said : “that from which these beings are born ; that by which, having been born, these beings live and continue to exist ; and that into which, when departing, they all enter ; that seekest thou to know. That is Brahman”. He, (Bhrgu) performed penance ; and after having done penance.... [III – I – 2]

CHAPTER III - SECTION VI

आनन्दो ब्रह्मेति व्यजानात् ।
आनन्दाध्येव खल्विमानि भूतानि जायन्ते ।
आनन्देन जातानि जीवन्ति ।
आनन्दं प्रयन्त्यभिसंविशन्तीति ।
सैषा भार्गवी वारुणी विद्या । परमे व्योमन्प्रतिष्ठिता ।
स य एवं वेद प्रतितिष्ठति । अन्नवानन्नादो भवति ।
महान्भवति प्रजया पशुभिर्ब्रह्मवर्चसेन । महान् कीर्त्या ॥ १ ॥

He knew that bliss was Brahman, for, from Bliss all these beings are produced, by Bliss do these beings live. They go to Bliss on departing and become one with it – this is the knowledge learnt by Bhrgu and taught by Varuna. This is established in the supreme space – in the excellent cavity of the heart. He who knows thus becomes one with Brahman. He becomes the possessor (assimilator) of food and the eater (enjoyer) of it. He becomes great in progeny, cattle and gains the splendor of true brahmana-hood. Indeed, he becomes great through fame and renown. [III – VI – 1]

CHAPTER III - SECTION X

स यश्चायं पुरुषे । यश्चासावादित्ये । स एकः
स य एवंविद् । अस्माल्लोकात्प्रेत्य ।
एतमन्नमयमात्मानमुपसङ्क्रम्य ।
एतं प्राणमयमात्मानमुपसङ्क्रम्य ।
एतं मनोमयमात्मानमुपसङ्क्रम्य ।
एतं विज्ञानमयमात्मानमुपसङ्क्रम्य ।
एतमानन्दमयमात्मानमुपसङ्क्रम्य ।
इमाल्लोकन्कामात्री कामरूप्यनुसञ्चरन् ।
एतत् साम गायत्रास्ते ॥ ५ ॥

The reality in the core of man and the Reality which is in the sun are one. He who knows this, on leaving this world, first attains this Atman made of food, next attains this Atman made of prana, next this Atman made of mind, next this Atman made of buddhi and lastly, this Atman made of Bliss. And, thereafter, eating what he likes and assuming any form according to his wishes, he roams upon the face of this globe and sits singing the following sama song of joy. [III – X – 5]

हा३ वु हा३ वु हा३ वु ।
अहमन्नमहमन्नमहमन्नम् ।
अहमन्नदो३ऽहमन्नादो३ऽहमन्नादः ।
अहगं श्लोककृदहगं श्लोककृदहगं श्लोककृत् ।
अहमस्मि प्रथमजा ऋता३स्य ।
पूर्वं देवेभ्योऽमृतस्य ना३ भायि ।
यो मा ददाति स इदेव मा३ वाः ।
अहमन्नमन्नमदन्तमा३द्भि ।
अहं विश्वं भुवनमभ्यभवा३म् ।
सुवर्न ज्योतीः । य एवं वेद । इत्युपनिषत् ॥

Oh! Oh! Oh! I am the food, I am the food, I am the food. I am the eater of food, I am the eater of the food, I am the eater of food. I am the author of the Sloka, I am the author of Sloka, I am the author of Sloka I the am the first born (Hiranyagarbha) of the True (of the Eternal and the immortal) I am the centre of immortality, prior to the Gods. Whoever gives me, he surely does save thus. I am the food that eats him who eats food. I have conquered all, in this world. I am luminous like the sun. He who knows thus (also attains the aforesaid results). This is the Upanishad. [III – X – 6]

**OM ASATHOMA SADH GAMAYA
TAMASOMA JYOTHIR GAMAYA
MRITYORMA AMRITAM GAMAYA**

*From the unreal, lead me to the real, from darkness lead me to
light (darkness of ignorance to light of knowledge) and from
death lead me to immortality.*

**OM POORNAMADAH POORNAMIDAM
POORNAATH POORNA MUDACHYATE
POORNASYA POORNA MADAAAYA
POORNAME VAAVA SISHYATE
OM SHANTI SHANTI SHANTI HI**

**OM NA TATRA SURYO BHATI, NA CANDRA TARAKAM,
NEMA VIDYUTO BHANTI KUTO YAM AGNIH;
TAM-EVA BHANTAM ANUBHATI SARVAM,
TASYA BHASA, SARVAM IDAM VIBHATI.**

***The Sun does not shine there, nor does the moon, nor do the stars, nor
the lightnings shine and much lies this fire. When He shines, everything
shines after him; by His light, all these shine.***

Kathopanishad [verse 15, section 2.5]; Mundokopanishad [verse 10, section 2.2]